

"THE SUFFRAGISTS give more evidence of wanting an equal license to sin than an equal right to vote," says the pope's *Western Watchman* of St. Louis of June 15 on page 10, column 1. If this is not an attempt to slander thousands of the best women in America, what is it?

Knights Try to Intimidate Defenseless Woman



MISS ELIZABETH SCHOFFEN IN NUN'S GARB

HERE is a story that will thrill all red-blooded Americans, a story rich in human interest, and if it is not at all times pleasant reading, that is because the spectacle of eleven strong men conspiring to harass and crush a lone defenseless woman is a sight well calculated to bring the blush of shame to the brow of every lover of our free government—every man, indeed, who possesses a particle of honor or nobility of character.

But this story has far deeper and more profound interest and significance than anything that attaches to the personality of those concerned. BEHIND IT LOOMS UP IN VIVID OUTLINE TWO MIGHTY WORLD IDEALS OR SYSTEMS OF GOVERNMENT, THAT ARE AT THIS VERY HOUR GRAPPLING IN A LIFE AND DEATH STRUGGLE FOR MASTERSHIP OF AMERICA.

Here is seen the natural, the inevitable fruitage of two rival systems of rule, on the one hand we have the enlightened spirit of our free democratic constitution, as exemplified in Dr. Loveland's word and deed, in bold contrast with the intolerant, despotic, monarchical theory of politico-ecclesiastical Romanism. Here in miniature is seen the mighty struggle now being waged throughout the republic between the friends of our constitution, which guarantees liberty of religious discussion, freedom of press and assembly, and the organized oath-bound subjects of the Italian pope whose acts prove how pitifully false and insincere are all their patriotic professions. Here in priest and Protestant preacher, in Roman Knight and former nun, are seen the incarnations of despotism inherent in the monarchical papal system and the glorious liberty and enlightenment that distinguishes our noble Protestant democracy.

Leading Characters in the Drama
The drama with which we are about to deal is in progress in the city of Portland, Oregon, and it will be interesting at the outset to glance at the principal characters.

ELIZABETH SCHOFFEN formerly a nun, but now a Protestant christian.

For thirty-one years she was a sister of charity, seventeen years of this time being spent nursing the sick and dying in St. Vincent's Hospital, Portland, Oregon. Miss Schoffen, after escaping from her prison-like convent, embraced the gospel of Christ as taught by the founder of Christianity, and has for some time been lecturing to vast audiences of earnest Christian people in many of the leading Protestant churches of Portland. Those who hear her, say that though she bravely exposes the jaugernaut-like machine of the Roman hierarchy, she makes no personal attacks, and evinces the fine conscientious truth-loving spirit of a true Christian.

KNIGHTS OF COLUMBUS subjects of the pope of Rome.

Supporters of the papal system, and consequently enemies of freedom of religious discussion and other fundamental principles of our free democracy which are vital provisions of the organic law of our land. The following are the names of the eleven members of this secret oath-bound society, who constitute the group selected to harass and silence the defenseless little woman: J. W. Kelly, W. J. Prendergast, Roger B. Sinnott, James

Clarkson, J. N. Casey, D. J. Malarkey, M. G. Munley, R. J. O'Neil, Joseph Jacobberger, H. V. Stahl, John F. Daly. Eleven strong men pitting themselves against one little woman, that is the Roman Catholic brand of knight errantry which is in perfect keeping with the history of this organization, and of the papal system of despotism, and intolerance, as far removed from true Christianity or democratic manhood as is the zenith from the nadir.

It should be noted that on the above committee is M. G. Munley, who as chairman of the public school board, secured Peter Collins, a Knight of Columbus lecturer, to hold up Pope Leo XIII, to the public school children as a model for them to imitate, though this pope was on record as opposing the fundamental principles of our liberal democratic government.

THE FREE PRESS DEFENSE LEAGUE, upholders of fundamental democracy.

A powerful organization composed of loyal Americans pledged to combat the nation-wide and aggressive attempt of organized politico-ecclesiastical Romanism to destroy wholesome and necessary freedom of religious discussion, freedom of press and assembly, in the interest of the anti-democratic papal system. The Free Press Defense League, when apprised of the fact that a powerful committee of Knights of Columbus proposed to give another example of their allegiance to the papal system of government in attempting to silence Miss Schoffen, instructed Judge Biddle, of Portland, to protect Miss Schoffen in the courts, and otherwise, to the end that the constitutional right of free speech should be preserved. The secretary-treasurer of the league informed its Portland representative that the resources of the organization would be exhausted if necessary in defense of the United States constitutional guarantee of freedom of utterance, which the papal system opposes.

FATHER O'HARA, a leading Roman Catholic priest of Portland.

Father O'Hara is one of the most active handy-men of the Roman Catholic hierarchy in Archbishop Christie's diocese. He displayed the true spirit of the papal system's hatred of freedom of speech, and its insolent arrogance in notifying the Rev. Frank L. Loveland's secretary, that Miss Schoffen must not speak in Dr. Loveland's church.

REV. DR. FRANK L. LOVE- LAND, pastor of the First Methodist church of Portland.

As Father O'Hara represents the monarchical papal system and spirit, Dr. Loveland is a fine representative of our splendid Protestant democracy. After finding that the Roman Catholics were industriously engaged in their favorite boycotting and censorship activity in an effort to prevent Miss Schoffen from delivering her message to the people of Portland, Dr. Loveland promptly offered her the use of his church. He also introduced her in a speech instinct with the spirit of liberal democracy and that noble spiritual idealism that differentiates Protestant democracy from papal autocracy.

Miss Schoffen and Brave Knights

The facts in this illuminating typical example of the Knights of Columbus nation-wide war on one of the most vital provisions of our **FEDERAL CONSTITUTION**, are briefly as follows: Miss Schoffen a conscientious Christian lady has won the enmity of Rome because, (1) She escaped from one of the papal prison-like convents. (2) She made the over-rich and insatiably avaricious hierarchy disgorge a little of the money it had received as a result of her long years of nursing in the Roman hospital.

(3) She presumes in this sup-

Free Press Defense League Calls Bluff of Cowardly Knights---Judge Biddle Instructed to Protect Miss Schoffen in the Courts or Otherwise, to Establish the Right of Free Speech Which Rome is Seeking to Destroy

A PATRIOTIC COMMITTEE OF 1,500 WARN THE KNIGHTS

Former Nun Thrills Vast Audiences in Many Churches With Simple Story of Her Life---Archbishop Christie's Official Organ Attacks Miss Schoffen---A Typical Exhibition of the Roman Catholic Brand of Knight Errantry, and Their Hatred of Free Speech and Free Press

posedly free land to tell the story of her life while she faithfully served the church of Rome.

These three things; leaving her prison, demanding pay for the years of exhausting work as nurse, and telling the story of her life, will appeal to normal democratic citizens as perfectly right and proper, but to intolerant Rome they are offenses to be punished in every way, that our land will as yet permit innocent citizens to be persecuted and punished by a cruel anti-democratic, politico-religious despotism. Hence this defenseless woman who had spent the flower of youth and the prime of life in service of Rome has been hounded and boycotted in every possible way by the subjects of a foreign sovereign. Among the despicable acts of these papal hyphenates has been a systematic attempt, not only to prevent her from obtaining employment, but to render it impossible for her to deliver her message to the world. In this last outrage the same shameful tactics which were employed by the subjects of the pope, in St. Louis, to prevent General Miles from having an opportunity to speak before the citizens of that municipality, were here in evidence.

Unhappily for the Roman Catholic "priestly" and "knightly" boycotters, and foes of our free institutions, there are not many Dr. Boyds in Portland, and there are many Protestant congregations whose ministers and trustees are not craven spirited time servers, who for fear of the papal boycott would betray the high trust, the sacred duty of maintaining in their integrity our vital constitutional guarantees, and so the well planned and determined attempt of the foes of democratic freedom of assembly and speech measurably failed. True, the daily press presented a humiliating spectacle in permitting one of the most vital local news events of the weeks to pass day by day unnoticed, while Miss Schoffen was thrilling vast audiences who packed leading churches of the city, with her pathetic and deeply human story. While a large part of the city was deeply concerned in this important news event, the alleged news dispensers of the city were silent and tongue-tied.

Nothing destroys the influence of a daily press like its failure to dispense news in which the people are interested. Nothing paralyzes a paper or robs it of its influence like a censorship. The recent primary and school elections in Portland bear eloquent testimony of the slight influence exerted by a press which will not freely open its columns to vital news events and to the free discussion of all sides of every issue.

The Roman Catholic hierarchy failed in its attempt to silence Miss Schoffen by preventing her from speaking before the people of Portland whose interest in her message has steadily grown as the weeks pass by, until at length politico-ecclesiastical Romanism felt it must take public cognizance of her and her work, accordingly this was done in two ways, the official organ of the Roman Catholic archdiocese published an extended attack and the Knights of Columbus appointed a committee of eleven to act for Rome because her lectures were "obnoxious" to the knights.

Real and Bogus Knights

In olden times it was the glory of the knight that he made the protection of defenseless womanhood his special charge. The Roman Catholic knights of the twentieth

century do not belong to that noble strain. They reverse the chivalry of the middle ages and in order to curb a lone and defenseless woman, they collect not one or two of their number, but eleven, to take action because forsooth, Miss Schoffen's lectures are not pleasing to the Knights of Columbus and other "props" of the Roman Catholic hierarchy. No one mere man, even though a knight of the Roman band, could be entrusted with the serious work of harassing and if possible, silencing the voice of this woman who had given thirty-one years of her life to enrich the coffers of Rome. Eleven knights against one defenseless woman is the spectacle which political Romanism offers the American public in her latest attempt to destroy freedom of religious discussion in an American city under a flag that represents our democratic constitution.

Knightly (?) Deeds of Romanists

In this connection it will be remembered that it was five Knights of Columbus who went to the room of Rev. William Black, at Marshall, Texas, on the evening of February 3rd, 1915, and when he refused to forego the right granted him by our **FEDERAL CONSTITUTION**, to deliver his message before a large number of people who wished to hear him, murdered the Christian minister. It will also be remembered that in the first week of March, of the present year, a large mob of Knights of Columbus and other "props" of the Roman Catholic hierarchy invaded a Masonic hall in Chicago, Illinois, and broke up a meeting being held under the auspices of the Guardians of Liberty, which was being addressed by Dr. Slattery, of Boston, these rioters did bodily injury to prominent citizens and placed in jeopardy the lives of many women, as well as men, in their war upon the United States Constitution, and their defiance of the laws of Illinois.

It will be further remembered that one month later, in April of this year, a mob composed of some ten thousand Knights of Columbus and other products of parochial schools decided to defy the **FEDERAL CONSTITUTION**, the laws of the commonwealth of Massachusetts, and overrule the city of Haverhill's permission granted to Rev. Thomas Leyden to speak on **FREE AND PAROCHIAL SCHOOLS**, these loyal subjects of the papal sovereign flocked from various neighboring cities to take part in the now famous **ROMAN CATHOLIC CRIMINAL ORGY** in which public and private property was wantonly destroyed, peaceable citizens brutally assaulted, an effigy of free speech publicly burned after the criminally lawless rioters had failed to find the public speaker, and furthermore it will be remembered that on June 2nd, of the present year, a band of Roman Catholic Knights of Columbus committed a criminal assault on a prominent citizen, Elmer E. Rogers, of Sanford, Florida, waylaying him on his way to Orlando, and beating him into insensibility because he refused to withdraw his opposition to their political ticket. Thus, it will be seen that this war on our **FEDERAL CONSTITUTION'S** sacred guarantees, by Knights of Columbus, is not confined to the Pacific coast. In Texas it blossoms out in murder, in Illinois and Massachusetts it appears in criminal lawlessness and wholesale rioting, in Florida it takes the form of brutal and murderous assault of a citizen, merely because he pre-

ferred to support for office, men pledged to the democratic, instead of the papal system of government.

Hierarchy Attacks Miss Schoffen

The following is the verbatim reproduction of the article from the *Catholic Sentinel*, the official organ of Archbishop Christie's diocese.

A. P. A.'S FEATURE "ESCAPED" NUN

FORMER SISTER OF CHARITY APPEARS ON ANTI-CATHOLIC PLATFORM

BIGOTRY RUNS WILD

PROTESTANT CHURCHES ARE PLACED AT THE DISPOSAL OF MISS SCHOFFEN

Portland is a hotbed of religious bigotry. While the rest of the world is storming Heaven for peace the "patriots" here are doing everything in their power to stir up religious dissension. To this end they are using Miss Elizabeth Schoffen, a former nun.

This unfortunate woman was for 31 years a member of the Sisters of Charity, of Providence. For 17 years she was a nursing sister in St. Vincent's Hospital here. She left the order four years ago as a protest against having been transferred from Portland to Vancouver, against her will. The order paid to her or her representatives a considerable sum of money in recognition of her years of service.

Some months back she went on the lecture platform, billing herself as an ex-nun. The public did not flock to hear her in any great numbers. Her audiences consisted for the most part of that undesirable element in this community who would revive Know-Nothingism and to whom that which is vulgar and salacious carries an appeal.

Miss Schoffen, more widely known as "Sister Lucretia," is a plain featured woman about 55. For the last few weeks she has been delivering afternoon lectures "for women only." Several Protestant ministers have extended to her the hospitality of their churches. Among the churches in which she has spoken are the First Methodist church, the Woodlawn Christian church, the Sunnyside Methodist church, the Elwood Methodist church and the Bellwood Christian church. She was billed to speak at the White Temple (Baptist) last Tuesday afternoon to women only, but the strong disapproval of the trustees of that church resulted in the cancellation of her engagement.

Miss Schoffen is a studious disseminator of malicious insinuations, suggestions and hints. She is careful to say nothing that would render her liable to prosecution for criminal libel or defamation of character. She has much to say on the divided allegiance of Catholics, on the "military activities" of the Knights of Columbus and on the deep, dark Roman dungeons. She is no orator. Her discourse is full of inconsistencies and is couched at times in the language of the gutter. She adduces no evidence in support of her insinuations and declines to answer questions during or after the "lecture." The stage is well set. The proceedings generally open with a prayer. This is often followed by the singing of "America," in which the audience joins. Her manager then drapes the American flag over Miss Schoffen's shoulder, saying as he does so: "This is to show that during her lecture Miss Schoffen is under the protection of the Stars and Stripes!" These words never fail to elicit tremendous applause.

Miss Schoffen's headquarters are at 821 East Ash, the home of Mr. and Mrs. Erasmus Morrison. Her manager is Elton Withrow, of the same address. Her lectures have become so obnoxious that the Knights of Columbus have decided to take action and to that end have appointed the following committee: J. W. Kelly, W. J. Prendergast, Roger B. Sinnott, James Clarkson, J. N. Casey, D. J. Malarkey, M. G. Munley, R. J. O'Neil, Joseph Jacobberger, H. V. Stahl, John F. Daly.

The above is characteristically Roman Catholic. "Bigotry Runs Wild," may make a good heading.



MISS SCHOFFEN AS SHE APPEARS TODAY

and prove impressive to those who do not peruse the article, but when the reader finds that the "bigotry runs wild," consists in the refusal of leading Protestant ministers and the intelligent patriotic population to join in the infamous Roman Catholic boycott and censorship, they will see how Roman Catholic education warps its victim's minds until they become alien even to the spirit of democracy.

If Miss Schoffen's language is that of the gutter, where did she learn it? At the parochial school? In the Roman Catholic confessional? Or during the thirty-one years in the convent?

A "New Richmond" On the Field

What the Portland big eleven, Knights of Columbus contemplated doing in order to prevent Miss Schoffen from delivering her message, we have no means of knowing, but just as these enemies of freedom of religious discussion were preparing to strike their blow, something happened.

The Free Press Defense League appeared on the scene. The secretary-treasurer and counsel of the league, sent word to Hon. W. R. Biddle to protect Miss Schoffen in the courts and otherwise, in the full enjoyment of her constitutional right of freedom of speech, from any and all attempts of Knights of Columbus or any other oath bound followers of the foreign sovereign who might attempt to strike down this vital weapon in the armory of democracy.

It is interesting to follow this article with Miss Schoffen's illuminating letter commenting on the same, and with extracts from the introductory address of the Rev. Frank Loveland, when he presented the former nun to his audience after being warned by priest O'Hara not to permit her to speak. These three articles have special value as reflecting vividly the deadly opposition between the spirit and genius of Protestant democracy and the monarchical papacy.

Letter From Miss Schoffen

In a letter written by the former nun, which accompanied the above article from the *Catholic Sentinel*, Miss Schoffen thus refers to her work, and comments on the attack made in the Catholic journal:

"For the past several months I have been giving lectures on my past experiences of my convent life.

I do not talk against the people, or the sisters, but the system, the ecclesiastical or priest machinery which had me in physical and mental enslavement for thirty-one years, its dupe and victim grinding and working to build and enrich Rome's slave-pens.

I do not speak against religion. I am happy to have found the true Christ religion of the New Testament teaching. It was only after I was driven in the last eight months of my prison career to give up praying to the blessed images and pictures, that I went direct to God, my Heavenly Father, for light, truth and redress, and shortly after I did so I found myself out of the Roman Catholic slave pen.

It would be impossible for me to draw the line between religion and politics in the convent life, as it is called a religious house and our occupations as well as "our holy religious" practices become sanctified.

The pope is infallible in all matters of faith and discipline. Our rules are approved by the pope, and he being the

living representative of Christ, so all he sanctions for us becomes the voice of God on earth.

I am sending you, under separate cover, a June 8th, *Catholic Sentinel*, published in this city, and I wish to make a few remarks on the article which appears on the front page about me. I admit that I was very "unfortunate" by having been a Sister of Charity, of Providence for thirty-one years in the Roman Catholic church, but fortunate in having made my escape before I had to die broken-hearted, like I have seen many other sisters die.

I was transferred against my will, but not to Vancouver, to Cranbrook, B. C., and in a tyrannical, unjust manner. During eight months I tried to get redress from Archbishop Christie, who was my highest church Christ. I never even received an answer from him. When that system is through with the girls, it does not care what becomes of them.

I left because I could not live that inhuman, unjust, oppressive, cold-hearted machinery life any longer. That system does the devil's work cloaked with religion. We go to convents under deceptive inducements. We are brought up in ignorance and error. Parochial schools and the confessional gets us there. Any means to gain their ends. When they have us, and when we can not serve their ends, (the system) is done with us and the quicker we can die the better they like it. I am living because I could not die. I wished and prayed many, many times that I might die to end it all, but could not, and now I am going to do what good I can to put an end to this awful slavery in this glorious country of ours.

In the article in the *Sentinel*, you will notice that there is a statement that I received a considerable sum of money for my services to them. After I left the sisterhood I brought suit against them for salary due me for my services in St. Vincent's Hospital, in this city. That suit was settled out of court, they paying to me a little less than two dollars (\$2.00) a week for the thirty-one year's service I rendered to them. I will have to admit that, that is a considerable sum or salary to pay to one of their sisters. They have been hounding and boycotting me ever since I left so I could scarcely get work. Now comes a military committee of eleven of their ablest and noblest K. of C.'s to take action against one poor old ex-nun.

The "holy" paper was very sure to print that I was turned down at the White Temple, and they were just as sure not to print what did happen. After the trustees of the White Temple cancelled the engagement that had been announced for over two weeks, I rented a hall, the best I could get on short notice, that seated about five hundred. One and a half hours before I was due to speak, the hall was packed and the doors locked so no more would crowd in. When I arrived, forty-five minutes before the hour set to begin, there were about twenty-five hundred women in the street waiting to get in the hall. It was impossible for me to get in the hall, myself, and after obtaining police protection, and a goodly number of the true-blooded Americans around me, it was announced to the crowd, that I would speak in the hall in front of the court house. After I talked there for a short time, Dr. Frank L. Loveland, pastor of the First Methodist church, sent word that his church was open to me in the evening if I wanted it. Needless to say that I readily accepted, and on that short notice the church, which seats about twelve hundred, was packed. Our worthy friend and brother, Father O'Hara heard of this meeting even on such short notice, and informed Dr. Loveland's secretary that I could not speak in that church. Of course, Dr. Loveland very gently informed the afore mentioned O'Hara, who was running the First Methodist church.

Rev. Loveland's Introduction

In introducing Miss Schoffen, on the evening of June 6th, the Rev. Dr. Frank L. Loveland, pastor of the First Methodist church, of Portland, said, It came to me not very many hours

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